

Pam.  
NA  
Indians

1950  
Karl A. Bruner

HISTORY OF THE  
Moravian Mission to the Indians  
OF  
Southern California

BY EDMUND DE SCHWEINITZ BRUNER, PH. D.

Written for the Society for Propagating the Gospel Among  
the Heathen as a Survey of the first Twenty-five  
Years of the Mission.

1889-1914

Reprinted from the "Proceedings of the Society for Propagating  
the Gospel."







REV. WM. H. WEINLAND,  
PIONEER OF THE INDIAN MISSION IN SOUTHERN CALIFORNIA.  
THE SUPERINTENDENT OF THE MISSION.

# A HISTORY OF THE MORAVIAN MISSION TO THE INDIANS OF SOUTHERN CALIFORNIA.

EDMUND DE S. BRUNNER, PH. D.

*To the men and women who are investing their lives in service among the Mission Indians, and especially to Bro. W. H. Weinland, who found the way of successful leadership, this pamphlet is inscribed with the high regard of the writer.*

---

## CONTENTS.

- Section 1.—California, Its History, Its Resources and Its Indians.
- Section 2.—The Mission Indians.
- Section 3.—First Protestant Mission in Southern California—  
First Steps.
- Section 4.—The First Protestant Mission—Its Establishment.
- Section 5.—Indian Lands, Conditions, Customs.
- Section 6.—Methods of Work—Encouragements and Discouragements.
- Section 7.—Gradual Progress.
- Section 8.—New Stations.
- Section 9.—The Water Supply.
- Section 10.—The Mission Land Question.
- Section 11.—Conclusion.



## A PERSONAL WORD.

The following brief account of our Moravian work among the Indians of Southern California is an effort to set down the story of the beginnings of that work, the conditions confronting the workers, and the methods used. It has therefore to do largely with the pioneer endeavors and with the present conditions in which all our missionaries are laboring with equal courage, zeal and faithfulness.

Much of the material used came from the Superintendent of the Mission, Bro. W. H. Weinland. Without his aid, the pamphlet would have lacked many interesting incidents and significant details. Bro. Weinland furnished much information, and was ready to give more, about the later stations, but it could not be used because of the restricted scope and purpose of the pamphlet.

The writer is also indebted to the Women's National Indian Association, the Government Office of Indian Affairs and to the Rev. Dr. Moffet, Chairman of the Indian Committee of the Home Missions Council, for reports and information.

The reports of the Society for Propagating the Gospel among the Heathen, dealing with this mission, have been freely used.

### SECTION 1.

#### **California—**

#### **Its History, Its Resources and Its Indians.**

Little did the South know of all the consequences, the responsibilities and the troubles that were to grow out of the first Mexican War. More than the adding of another slave state was involved. More than the mere acquisition of a great expanse of territory grew out of that struggle. What is now the state of California was but a part of the territory secured by the treaty of peace in 1848. It has proved a rich but, at times, a most troublesome state.

The name California was taken from a Spanish romance of the sixteenth century in which the author speaks of "the great island of California where a great abundance of gold and precious stones is found." Sir Francis Drake was among the early explorers to visit the territory but it was not until the beginning or middle of the eighteenth century that any foreign settlements were made. At the time of the Mexican War, in May, 1846, Col. Fremont and Commodore Sloat took possession of the territory

after a little fighting in the name of the United States. The chief towns were then Monterey and San Francisco. After the war was over, Congress made no attempt to organize either territorial or state government, but spent all its time up to the adjournment of that session in debating whether California, if it became a state, would be a slave or a free state. California settled the question for herself. A convention was held, a constitution framed and, at the next session of Congress, California became a free state.

Gold was discovered in the state early in 1848 and the following year there began one of the greatest migrations this nation has ever seen. It was not like the slow march of the household farmer westward, following the pioneer. It was a flood of humanity, at the first almost only men, that in ten years increased the population from a scant 40,000 to the respectable total of 323,000, which, in turn, rose to half a million by 1870. Naturally, under such conditions, many adventurers flocked to the state. The organization of society was neglected and in many places the only law was the hasty decision of the people themselves. Fortunes were made in a day. Speculation ran wild, gambling in all forms was considered legitimate business, criminals made the state a mecca and society became worse than chaotic. Self-preservation soon demanded order and the celebrated vigilance committees were formed to secure it. The last of these disbanded in 1856 and from then on California has been under the complete control of its own government. Recently, it has raised the old question of State Rights in connection with its anti-Japanese legislation and, in so doing, has brought to life the question which those who were largely responsible for California's belonging to the Union, first brought to the fore.

The aspect of the country is varied, and yet everywhere unlike the Atlantic and Central states. It has high mountains, valleys famous for their beauty, such as the Yosemite and Hetch-Hetchy, and rivers. It is larger than any state in the Union with the exception of Texas and, as would seem natural, presents a great variety of climatic conditions. In the north there is plenty of rain and the winters are rather severe, and even in summer the nights are cool, if not cold. In Southern California, the part with which we have to deal and which occupies about one-fourth of the state, the temperature and productions are semi-tropical in character. Here there is a greater evenness of temperature during the rainy winter and the almost rainless summer, which has made the coast towns celebrated resorts.

California, as has been mentioned, is a state rich in natural resources and in its products. Gold is one of the leading minerals while silver, lead and quicksilver are also largely obtained. Borax, marble, asphalt, potash-salts, soda, sulfur and many other min-



erals are obtainable and the state also has a large output of petroleum which surpassed in yield and value that of any other state. But the value of California's mineral and metallic wealth is not more remarkable than the range of the agricultural resources. Wheat and oats are the most cultivated cereal crops, all the garden vegetables flourish, cotton, rice and sugar cane can be grown in the interior and, beside, nearly all the fruits of the temperate zone. California has also the orange, lemon, fig, olive, almond and pomegranate. Vast amounts of dried, canned and otherwise preserved fruits are sent from this state all over the country. Two industries that particularly have to do with our subject are those of grape growing and sheep and cattle raising. The state has also some of the largest bee and dairy farms in the world, the production of both honey and butter running into the millions of pounds annually.

Much of the territory, on account of the nearly rainless summers of the southern portion, has to depend upon irrigation for water. This fact has been a constant source of trouble to our Mission. The methods for this differ with localities. In the territory to the southeast, artesian wells are sunk through the dry and porous alluvial soil to the gravel beneath. In some sections of the state a network of so-called flumes is used or ditches left by the placer system of mining gold.

Without giving long and imposing lists of figures as to the extent and value of all these resources, enough has been set down to indicate something of the variety, the wealth, the grandeur of this state which is the home of almost two and one-half millions of people coming from almost every nation under heaven and representing every one of the principal races of the world.

Among this vast multitude there are 16,000 of the original possessors of this continent—the Indians—and of these about one-fifth are known as Mission Indians. It is these latter with whom we are most concerned. It is these who, almost forgotten, have been overridden and pushed from place to place by successive waves of misfortune. The events which brought prosperity to California as a state had nothing but suffering to give to the Mission Indians and from the effects of these experiences they are only beginning to recover.

## SECTION 2.

### The Mission Indians

The Jesuits were the first white people to take any interest in the Indians of Southern California.

•It was this Roman Catholic order which finally followed the first explorers and in 1734 began work that took on no permanence until 1760. But it was only seven years afterward that this order

was expelled from the territory by order of the King of Spain and their property and work was given into the charge of the Franciscans who between the years 1769 and 1820 established either twenty-one or twenty-two missions. The work prospered, at least materially, until Mexico became independent, in 1822, and after that it declined until 1836, when the work was abandoned almost entirely because of governmental handicaps.

The priests displayed excellent judgment in selecting the sites for these missions. They were all near to the coast or to the bay of San Francisco and the garden spots of all the country were chosen. However, there is a vast difference between the way in which we have become accustomed to think of missionary work. The old missions were not merely religious institutions, although there can be no doubt but that the Indians were trained in the doctrines and practice of the Roman Catholic Church. But these stations were largely industrial centers. Under the direction of the Fathers the Indians cultivated large tracts of land. Ostensibly this was to improve the worldly welfare of the Indians, but in reality it is now certain that they were little more than slaves, that they made small progress intellectually and spiritually and that the profits from this work and from their sheep raising went to enrich the coffers of the Church. So successful did these missions become from the financial point of view that governmental avarice soon stretched its hand over them. With the declared laudable purpose of improving the condition of the Indians, a so-called decree of "secularization" was issued, first by Spain, in 1813, and again by Mexico, then become an independent nation, in 1834. These edicts removed from beyond the control of the Church all the property and hence all the profits of their work. Deprived of their gain, the Roman Catholics prepared to retire from the field. At that time they had enrolled over 30,000 Christians, and owned hundreds of thousands of heads of cattle. With the breaking up of the missionary establishments into native pueblos or towns and the missions into parishes, the work began to die away. The missions were robbed and ruined by the political leaders and although the property which the Indians had helped to make valuable was now handed over to them, ways and means were soon found of preying upon them. The best side of the Church situation is beautifully portrayed in "Ramona" and we can well imagine that for many of the friars it was a sore blow to have to relinquish their field of labor. Churches and grave yards were left to decay. The Indians had no spiritual advisors and slowly lapsed into their pagan ways from which they were at no time very distant. Here and there were priests who remained true to their charges and who went out from the towns at intervals to visit them, but for the most part the work of the

Roman Catholics ceased among them nor was it taken up again until Protestant activity shamed them into action.

When the government of California changed hands and the rush of the gold seekers began, the lot of the Indian was indeed pitiful. The best of them lived in their pueblos, ruled over by chiefs that had some degree of dignity and power. They subsisted by the arts of agriculture and by sheep raising and shearing. They held their land under the authority of Mexico. The Americans had no regard for their rights nor for Mexican deeds. Any land that was coveted was taken by means of writs of ejectment. Whole tribes were rendered homeless, were robbed of their cattle, their crops, their horses, in short of everything that was of value and were sent forth to a hopeless poverty that drove many to despair and made all think that everything that was evil in human nature could be expressed by the name "American." Those who resisted were murdered, those who survived were attacked by disease, hunger and vice. Without any protection before the law, they wandered from place to place building houses and planting fields only to be dispossessed as soon as the omniverous white man again appeared upon the scene. The religion that they did have but made them the unhappier; a part of civilization, they were yet none of it. Is it to be wondered at that they soon fell under the spell of vices taught and practiced by the whites, that their ambition vanished with their numbers, that they gave themselves over to a haphazard life, feeling that no endeavor was worth the while? Nor is it surprising to learn that forty years after the Roman Catholics deserted their charges, rather than labor in a "secularized" field, we find these Indians using stones for dishes, eating literally like dogs around a common platter, the children running naked in summer and shivering in a single garment during the wet winter, the families deserting the adobe brick houses that the better Indians had begun to erect for poor shelters made of boughs.

Of course there was some improvement in these conditions by the time Protestant work was again begun among these wronged and neglected people. The government of California had become stable. The Department of the Interior was at work on the problems presented by the Mission Indians, as they have always been called, regardless of tribal names, and contact with a better civilization than they had at first known gave to the younger Indians a knowledge of American dress, customs and language which they used upon occasion.

This was the general situation when, early in the eighties, Mrs. Helen Hunt Jackson came to California to gather material for a number of articles for Harper's Monthly on the old California Missions—about which more than one romantic tale was abroad,

and which were now almost fallen into decay. The conditions that she saw during this trip touched Mrs. Jackson's heart and she appealed to the government in behalf of the Indians, appealed with such straightforward vigor that the year 1883 found her back in Southern California, charged with making an official investigation of the condition of the Mission Indians. As she found out more and more of their wrongs and their needs, Mrs. Jackson saw the need of arousing an enlightened public sentiment in their behalf if any real good were to be accomplished. To do this she wrote that appealing novel "Ramona"—not a history, in itself, but the composite of three life stories woven with the skill of a real artist, into a single tale—a tale that was widely read and that accomplished the mission with which its author had sent it out into the world, for among many who were shamed and stirred by the book were the officers of the Women's National Indian Association. Into their hearts God put the purpose to bring the gospel once more to those who had lost the light by the wilfulness of a race that should have brought them even greater light than they had.

And so strangely move the eddies and by-currents of history. The avarice of the Mexican government, at a time when the great United States was still struggling for a place among the nations, the desire of the South for more slave territory, the inhumanity of the gold-seeker with all its results to this country, all contributed to the near destruction of a people that had played no part at all in the stirring events that almost overwhelmed them.

### SECTION 3.

#### **The First Protestant Mission in Southern California. Preliminary Steps.**

The Women's National Indian Association was founded in 1883. It is undenominational. It was organized to do pioneer mission work among the Indians and splendidly has it fulfilled its mission. Rightly recognizing the religious value and basis of all life the Association has combined direct teaching of religious truths with educational, humanitarian and industrial work. The policy of the Association is to give its missions, when well established, together with the property gathered, to the permanent care of denominational boards. The Association has its national headquarters in New York and its branch associations all over the United States, one of the earliest of which was organized at Bethlehem, Pa.

In 1888, one of these local associations, that at Atlantic City, definitely suggested the opening of a mission among the Indians

of Southern California whose story had been so well told by Mrs. Jackson. Before taking any rash steps Mrs. J. H. Hiles was sent by the Association to California for the purpose of looking over the field and to determine upon some way of relieving the situation in which these Indians found themselves. She found that actual conditions were much as Mrs. Jackson had described them. Except in a few scattered places, such as Coahuilla, a small valley village in the San Jacinto mountains, nothing of a religious nature was being done. Here it was, however, that Mrs. Ticknor labored, forty miles from the nearest railroad, as a teacher of many things more than on the roster of the Government school of which she was in charge. Conductor of a Sunday-school, advisor of both men and women in their work, the judge in their disputes, Mrs. Ticknor was loved by all the 300 Indians in her field. Influenced doubtless by their beloved teacher, the Indians through Mrs. Hiles made application for a missionary to come and live among them. They agreed to set apart for the use of the missionary five acres of land and after negotiations between the tribe, the Association and the government this arrangement was sanctioned by both parties concerned. The Women's National Indian Association then set about to secure the missionary for this field. The Bethlehem branch had already shown some interest in the new field and through them an interview was brought about between Mrs. Amelia Stone Quinton, President of the Association, and Bishop Bachman, of the Provincial Elders' Conference. Mrs. Quinton was well acquainted with the Moravian Church and believed that our liturgical forms fitted us in a peculiar manner for work among these Indians who had never known anything except the elaborate ritual of the Roman Church. Of what took place at this interview there is no record. The Minutes of the Conference state cold facts without comment or detail. The result is known to all. The Church Board was favorably inclined toward calling one of our workers to that field and to receiving the mission, when fully established, from the National Association. At the suggestion of members of the Bethlehem branch, the Rev. W. H. Weinland, who was then laboring at Grace Hill, Iowa, having retired from the Alaska field on account of ill health, was nominated for the post.

As yet Bro. Weinland knew nothing of the plans that were maturing in Bethlehem, and for a time it seemed as if they would be buried with the records of other matters attempted but never accomplished: for the Women's National Indian Association never employs a missionary who is not personally known to some of its officers or to the executive committee. There was no money at hand either in the Provincial treasury or in that of the Indian Association to pay Bro. Weinland's trip to the east for the purpose of an interview.

However, while these negotiations were going on, Bro. Weinland, all unconscious of what was transpiring, was in communication with interests in Lancaster, Pa., in regard to the establishment of a factory for canning salmon in Alaska, to be operated in conjunction with our Mission there. The negotiations had been opened through the Moravian pastor at Lancaster, Dr. Hark, and just as the plan for the California Mission was being laid aside for lack of funds to bring the chosen worker to the east, he was furnished with the means to come by the men interested in the cannery. Bro. Weinland arrived in Lancaster in April, 1889. The whole salmon project was gone into with thoroughness and approved itself to the ex-missionary from Alaska. An interview was arranged between the Lancaster men and the Directors of the Society for Propagating the Gospel. It was represented to them that sooner or later a cannery would be established near our mission work and that it would be well to insure that it would be one run under such principles as would in no way hinder the spiritual work of our mission. The directors, however, flatly refused to consider the project and Bro. Weinland also declined to superintend the work as an independent enterprise. Some one remarked that Bro. Weinland at least had a pleasant trip at the expense of the Lancaster men, but Bishop Bachman, laying his hand on the missionary's shoulder remarked "Nothing has come of the salmon business, but the guiding hand of the Lord has brought you here." Forthwith he arranged with Bro. Weinland to meet with the Conference that evening. Then it was that the California plans were first mentioned to the astonished subject of the previous negotiations. It seemed to him a clear indication of the Divine will. He returned home by way of Philadelphia where Mrs. Quinton was interviewed, his wife declared herself ready to go, hasty preparations followed and early in June, 1889, the first Moravian missionary family sent to the Southern California field arrived at their final stopping place in the great state that has ever since been their home.

As has been said, the official records make no mention of motives, and we may never understand just why our Board entered into this new work; for, though it remained under the Indian Association for some time, it involved the pledge that some day the Moravian Church would be responsible for the work and everything that might grow out of it. And yet, it would not be difficult to arrive at rather accurate conclusions as to some of the motives that actuated the men whose decision was responsible for the beginning of this work. Our's has been a glorious missionary history and not the least honorable pages are those relating to the work of such men as Christian Henry Rauch, David Zeisberger





CHURCH AT "NEW FAIRFIELD" OR "MORAVIANTOWN," ONTARIO, CANADA.



CONGREGATION AT "NEW WESTFIELD," KANSAS.  
REV. STEINFORT AND FAMILY WILL BE SEEN IN THE GROUP.



and others for the Red Men. By 1890 the history of the noble work done by these men was little more than a memory. No continuous work kept alive their memory or preserved their influence. Driven from place to place by the merciless advance of the whites the Christian Indian had suffered with his heathen brother. His land had been wasted, his chapels destroyed, his homes appropriated, sometimes his family murdered. Just at this time the remnants of this work, located at New Fairfield, Canada, and New Westfield, Kansas, and in the Indian Territory, were showing signs of the end that, for one reason or another, was unavoidably and inevitably coming.\* With the passing of these missions, the Indian work of our Church in America would have ceased, had it not been for the work begun in far off California. Ours had ever been the task to minister to fields hard and difficult, fields passed over by others, fields to try the mettle of the best. Such had been the spirit which men like Zeisberger had infused into the work for the Indian, as others had carried it into work elsewhere. With so much of this work gone, but with its spirit remaining, is there any wonder that, overlooking many another obstacle, the call of these far off Brown Brethren was heeded and the new work, now our only one among the Indians of North America, begun?

v

## SECTION 4.

### **The First Protestant Mission in Southern California. Its Establishment.**

Strangers in a strange state, our missionaries were met by Col. Joseph Preston, who was in charge of the government Indian agency for the California Indians. With him, Bro. Weinland journeyed by team seventy miles to Coahuilla, which he expected

would be the scene of his future labor and where the Indians had applied for a missionary. Arriving there, they found the Indians assembled in council and listened to their strange words as one after another arose to speak. Finally, the interpreter being called upon, the agent and the missionary were astounded to learn that the Indians refused to receive a Protestant missionary, declaring that they had no land to spare for his work. This change in sentiment, it soon developed, was caused by the change in teachers

---

\*New Fairfield was transferred to the Methodists in 1902. New Westfield had to be abandoned because the opening of the reservation deprived us of the use of the land on which our buildings stood. The Indian Territory work was abandoned in 1899. Springfield and Woodmount were the last stations.

at the government school, Mrs. Ticknor having died and been succeeded by a rabid Romanist, Mrs. Thayer of Baltimore. Col. Preston desired to carry out the agreement that had been entered into and promised our missionary the authority and protection of the United States Government in support of his endeavor but, after a silent prayer, Bro. Weinland wisely decided to await the opening of a door by God's own hand and to work under the guidance of the Holy Spirit rather than backed by the earthly power of the United States government. As once before a missionary and his party assayed to enter into an inviting field and found "that the spirit of Jesus suffered them not," even so it fell out in this instance and, in each case, that in the nineteenth century as well as that in the first, a greater opportunity was in due time opened.

The return trip to Colton, where the family had been left, was perhaps filled with some anxious thought. It was apparent that more than heathenism would have to be attacked. The power of a religion that also exalted the Cross must be reckoned with in every move. But in this trial as in many others that have come through the years, our missionaries were encouraged by the thought of the circumstances which led them to the field and which they consider a direct showing of God's own will for them.

Removing from Colton, the family settled in San Jacinto, a town lying in a low valley amid surrounding hills. The heat in summer is intense, with seldom a breeze to stir the atmosphere. From this center, our missionary began a systematic survey of the thirty-two Indian Reservations located in San Diego and San Bernardino counties. Each of these counties is larger than some of the smaller states and some of the reservations themselves were quite large. Bro. Weinland found himself the only missionary among 3000 Indians—all that were left of the 30,000 who before the discovery of gold had gathered to worship their Father under Roman Catholic forms. Presently, it seemed as if there might be an opening for work on the reservation lying nearest at hand, Saboba. The Indians heartily welcomed the missionaries. Young and old attended the services that were arranged and often the little school house was too small to hold the congregation, and thus it was that, buying the lumber, our missionary made the benches and services were held in the open under the spreading branches of a great cotton-wood tree.

It was not long before news of other openings began to come. One of the most favorable of these was that concerning the work of a certain Miss Morris, government teacher, who had been conducting a Sunday-school at Potrero, near Banning, twenty-five miles distant from San Jacinto across the mountains. This teach-





INDIAN SCHOOL AT SABOBA, 1889, AND COTTON-WOOD TREE UNDER WHICH SERVICE WAS HELD.



INDIAN SCHOOL, POTRERO, 1889, MISS MORRIS, TEACHER.

er was about to start East on a vacation and was anxious to find some one to take the Sunday-school. Our missionary lost no time in hiring a horse and riding across the mountains to investigate. He found Miss Morris just about ready to leave and in a short time the arrangements were completed. It seemed a good opening and Bro. Weinland was anxious to have more than a Sunday-school. He broached the subject of preaching services and was referred to Captain John Morongo, the most influential Indian on the reservation. His introduction to him took place at the railroad station at Banning. As the crowd left the evening train our missionary saw a pleasant faced Indian, greeting people to the right and left, here helping an urchin trying to reach up to the car window with a bag of fruit and in many ways showing kindness and courtesy. To his surprise Bro. Weinland found that the Indian knew all about him, and had been hoping that he would come and he entered enthusiastically into the plan for a preaching service, he himself consenting to be the interpreter. This was the first meeting with the man who, until his death, many years later, remained steadfast and loyal to the mission and the missionary in spite of slander, backbiting and opposition so subtle, wily, treacherous and devilish that, had he been anything else than the sterling man he was, he would have found ample excuse to forget his promise of assistance and co-operation made that day in July of 1889 in the crowd at the Banning station. Capt. John, as every one called him, though not yet a professed Christian, had the heart of one and his whole life was destined to be given to that Master of us all.

Our missionary now entered upon a period of strenuous work. During the week he travelled to other reservations, studying conditions carefully and preaching when opportunity offered. Sunday morning found him with his wife meeting the Saboba people under the cotton-wood tree, and then, after a hasty meal, Bro. Weinland was off for the twenty-five mile drive across the mountains for the Sunday-school and preaching service at Potrero. Here, too, young and old attended, as there was no other service on the reservation, and the school house was filled to overflowing. The sermon was preached in English, as the younger people, thanks to the government schools, understood that language. But for the benefit of the older people Capt. John always interpreted—not sentence by sentence—but, after the entire sermon was preached, he would give a complete synopsis of it, point by point. This was a great aid to the preacher. Bro. Weinland records that never an illustration was missed and that the application always found its proper place.

All this time, efforts were made to select some particular field and establish a permanent work, with a home and church. For

a while it seemed as if Saboba was to be the place selected. The location was central to a majority of the reservations. It soon became apparent that outside opposition was again at work. A priest suddenly appeared among the people, the first one to visit them for over a year, and forbade them to attend Protestant services. The influential Indians decided to move cautiously, and when a contract was made with two young Indians to furnish adobe bricks for the missionaries, opposition became more open and strenuous and the men were prohibited from fulfilling the contract. Col. Preston, the agent who had offered to stand by the missionaries at the first had resigned and his successor openly expressed his hatred for evangelical Christianity. Although permission was obtained from the government to transfer the grant of five acres from Coahuilla to Saboba the Indians hesitated and, finally, absolutely refused to ratify the agreement that would have permanently established the mission among them. It was a trying time, but the work went on. Beside the preaching services, Mrs. Weinland conducted a sewing school for the girls and her husband trained the young men in common school branches and also in military tactics. Bro. Weinland continued his visits, reaching, among other places, Temecula, mentioned as the home of Alessandro in Ramona, and Rincon and La Jolla, where we now have work. As the days became shorter, services could be held at Potrero only every other Sunday, and it may perhaps have been this that indirectly caused the permanent location of the work. Bro. Weinland always stayed with Captain John, and it was he who in the Autumn of 1889 gave to the missionary the invitation to settle on the Morongo reservation.

"We all want you," said Captain John, "and if you will arrange with Mrs. Quinton and the Commissioner of Indian Affairs to have your grant transferred to this reservation, I will take care of the matter of securing the consent of the tribe."

By the latter part of December these preliminaries were all attended to and the location for the mission decided upon. It was placed in the middle of the Indian settlement, not far from the school house. There was better land on the reservation but the first consideration was the actual work which was to be done, and Bro. Weinland has made his five rocky acres—or rather the four that were used for farming purposes—most profitable. The elevation is over 2500 feet. The Mission lies on the Southern slope of Mt. Grayback, which for nine months of the year lifts a snow-capped summit 12,000 feet into the sky. Across a valley, two miles to the south part of the San Geronia Pass, through which the Southern Pacific runs its coast to gulf trains, towers the peak of Mt. San Jacinto—10,500 feet high. To the eastward, the pass descends between these lofty peaks toward the Colorado desert, in

which is the new Salton Sea which for a time threatened our mission at Martinez.\* The view therefore, from the mission is inspiring and often has suggested to our missionaries the words of the Psalmist—"I will lift up mine eyes to the hills, whence cometh my help. My help cometh from Jehovah who made heaven and earth." From the mountains to the north come the waters, fed by melting snows, with which the Indians irrigate their fields of alfalfa and their orchards. There is, also, a very small stream running through the highest corner of our mission tract.

Plans were now made for buildings, but a desire to graft being all too evident in the bids of the contractor, our missionary decided to be his own contractor, and with the help of a Mr. Bates, a practical carpenter and earnest Christian from San Jacinto, a five room cottage was built with an unfinished half story above. A horse stable and buggy shed were also built and paid for—all out of the \$500 appropriated by the Women's National Indian Association for the house. Early in 1890 the family moved over from San Jacinto and occupied their new home. Miss Morris, the government teacher, and the Indians lent enthusiastic assistance in these building operations. A further appropriation from the Indian Association of \$600 enabled the mission to have a neat chapel which was dedicated in 1890. The mission was established, the work begun and placed upon a permanent basis, blessed of God, the conditions were fulfilled and in June of 1890 this mission was turned over to our Church by the Women's National Indian Association. But our work and theirs in that field were not yet done, as time was to show.

## SECTION 5.

### The Indian, His Lands,

#### His Condition.

It is now time to turn aside from the current of the story and consider the people among whom our missionaries came to work, to understand something of their conditions, their hopes, their religion, their lands. This must be done in order that the real problems and successes of the mission may be understood, that its relation to the past may be apprehended and that the true inwardness of the work may be clear.

Let no one imagine that the Indian of Southern California is

---

\*The Salton Sea was formed when the Colorado River escaped control during some irrigation work. It flowed into a canal that had been dug and quickly flooded parts of this desert which lies below sea level. For a while the old bed of the river was almost dry, but after much hard work the water was finally controlled in 1907. There is still a leakage to the sea.

like the Red Men of Cooper's tales nor even like those whom our workers first met in this country. The early Indian lived by the chase and his women tilled the fields. It was only as he became Christianized that he forsook the hunt and the war path and became something of a farmer. But, thanks to the climate, and the training of the Roman Catholics, the Indian of Southern California is a farmer and lives largely by agriculture, though he has also his herds of cattle, particularly his flocks of sheep. The Indian, as we first knew him, despised civilization, and in all his wildness was at once the curiosity and the terror of the Europeans. The Indian of the far west, even in 1890, has become to some extent civilized, and today there are only a few tribes to which the word "savage" could be applied. The Indian of the early days was often shiftless. To some degree this trait remains in the surviving members of the race but the trend is upward. Weaknesses there may be but another generation will certainly see the Indian ready for citizenship. That indeed, is the end in view, as expressed by Assistant Commissioner E. B. Meritt, in a recent letter to the writer—"For those Indians who are as yet in, practically a savage state, the great objective is, of course, the rudiments of civilization; while for those fairly advanced toward civilization, the great objective is education, particularly in its industrial phases. Broadly speaking, the great and final objective for all is preparation for full citizenship, with all that the word implies."

With all his handicaps, many imposed by the whites, the Indian of today is persevering and is rising in culture. The Indian of long ago lives but in the memory and imagination of white and red men alike. The Indian of the present lives in the hope of still better things for his own sons and daughters than those he enjoys. There are, of course, exceptions to this statement, but taking it all and all these words hold good, not of those tribes committed to our care alone, but of the average of the tribes now being reached by any missionaries of any churches. As we proceed in the story of the work we shall see the gradual rise among our own charges to the standard of which we write and will realize that the objective of the government at the present time is not only possible but that it is the only sane and reasonable ideal and aim.

But to return to the immediate conditions facing the people among whom Bro. Weinland found himself. Each grown man and every family had a tract of land ranging from five to forty acres, but, later on, the general rule became ten acres for each unmarried adult and twenty for each married couple. On this land they raise fruit and can become self-supporting, some of them indeed making excellent livings, but too many have failed to



emulate the example of the missionary, whose management of the acres at his disposal did and continues to yield very excellent results. The Indian needs a leader in farm work. Bro. Weinland's farming has been profitable, both for the good of the mission and as a source of income. Some people would call it a bit of practical country-life demonstration. Just at the time our missionary began work, the government was making consistent efforts to right, as far as possible, the wrongs of the past. The Mission Indian Commission, better known as the Smiley Commission, was at work. They investigated all lands, occupied, improved and rightfully claimed by the Indians, and they have now been patented to the several Mission Indian bands under authority contained in the acts of January 12, 1891, and the later act of March, 1907. Based upon the report of this Commission, exchanges were made with private individuals and with the Southern Pacific Railroad Company, in some cases, and other action was taken in minor details so that the question, as far as the Indians was concerned, could be finally settled.

Of course, not all the land was of equal value and in reporting on some of it at the time, Bro. Weinland noted that it was poor for farming. Hence there is the more credit to him that in 1890 his few acres produced over \$700 worth of fruit and produce. Viewed from a distance, it seems as if the settling of this question, so far as the Indians were concerned, might have had a more beneficial effect than it did. That criticism may, however, be unjust. Not too much must be expected of a race that suffered as these Indians did and certain it is that the steady and sure progress of these people began from the time when their land was secured to them and their missionary began to work among them. The land question from the standpoint of the mission itself has proven a source of chronic trouble—as it was with the Indians themselves until settled for them—and it is still a matter of negotiation with the government.

Our missionaries found the health of the people poor, largely because of their living conditions. The general saying was that whoever took sick died, and in one of the early years the death rate was over three to the hundred on the reservation. Consumption and typhoid claimed the chief toll. "We may be sure to have sickness after a rain," the Indians told Bro. Woosley. Proper care of the infants and recent mothers was, of course, unknown. Mrs. Weinland tells of finding a baby two days old, wrapped in a piece of old calico and lying on the ground on a piece of what was once a quilt. The mother was also lying on the ground covered with an old gray blanket.

As among many backward people, the age for marriage was found to be early—the missionaries finding few girls over four-

*nonsense*

teen who were not married. It was interesting to note, however, that the young girls knew how to sew neatly.

As an illustration of the pioneer farming methods prevailing, the following incident given in the report of the Women's National Indian Association for 1889 might be set down: "One afternoon we saw three girls and one boy riding around and round a stack of grain. When we came nearer we found that the horses were tramping out the grain. After they have a quantity trampled the women winnow it. They have large flat baskets, and dipping up a quantity of grain they hold the basket high in the air, and, standing so that the wind blows past them, they slowly shake the grain from the basket, and as it falls to their feet the wind blows the chaff away. Sometimes they thresh their grain with a flail."

The younger people on the Potrero field all knew English when our missionaries arrived there, thanks to the government school, but the older Indians did not. Of the Indian language there are perhaps a dozen different dialects—each spoken by a comparatively small number of people. Frequently the Indians of one reservation will not understand the language spoken by the people of the next one.\* Nothing had or has ever been printed in any of these dialects. However, even the older Indians speak a Spanish patois. In order to reach the greatest possible number of Indians, therefore, our missionary began to study Spanish. In due time he worked out a translation of one of the litanies into that language which was printed by the Society for Propagating the Gospel, and this litany, together with the reading of the Scriptures in Spanish, formed a regular part of the services. One day, however, the keen Capt. John requested that the use of this language be altogether dispensed with. Bro. Weinland begged for more time in which to master the Spanish, but the captain replied that he did not object to the Spanish spoken by the missionary, but that he felt that the way open to people who would uplift the Indian was through the English language only, as that was the language of the country, and that to speak English and only English in the church would

\*Nowhere in America has there been such a diversity of Indian languages as in California, a condition which has long puzzled anthropologists. These languages are fast disappearing. An ethnological survey made by the University of California showed several of these languages were known by less than a score of individuals. Hardly a year passes without some special dialect, or even language, becoming extinct. There are twenty-two linguistic stocks among California Indians—six of them in the southern portion. Each of these stocks has many groups, each group quite a number of dialects. Our Indians belong to two linguistic groups of the Shoshonean group. As far as the writer could learn these languages have no relation to the five recognized general divisions to which all other Indian dialects are related.

be an aid in the learning of this language. This seemed like good reasoning and the suggestion was adopted.

After work had been carried on for half a year or more, Bro. Weinland was surprised to hear from one of the Indians that he was preaching what was a part of Indian tradition that had been handed down for many years. This was interesting and Bro. Weinland began to study the question. He found that other workers, such as government teachers, had been told similar stories. At first it was thought that the Indians must allude to the teachings of the Roman Catholics but they insist that they had these traditions long, long before the priests ever came among them. In this connection, the discovery reported in the newspapers early this year (1914) of Indian records going all the way back to the year 36 A. D., is interesting, if not yet substantiated by scientific research.\* This much, however, is sure. Indian morality and society before the coming of the white man, was on a higher plane than is usually suspected. A moral code was in force, which in many respects was not unlike that of the Jews. It insured the purity of Indian blood, marriage was guarded by strict laws and while divorce was possible, each party to the marriage contract was expected to remain faithful as long as the contract lasted. The affairs of the home, and the relations between the sexes were so ordered as to lead to chastity and even modesty.† It is the more to be regretted that the moral tone of those who constituted the vanguard of civilization was in this case as in so many others, so low as to make the race blush with shame. It was the selfish lust of this mob that represented a supposedly superior race that broke down the old moral code of the Indian. All too slow has been the coming of the white man's laws, teaching, civilization, religion. Long and hard must be the struggle to overcome the first vivid impressions of the white man's example.

Over against these old teachings, as well as the teachings of the Roman Catholic Church, our missionaries' attitude has been one of silence combined with the spirit expressed by Paul to the Athenians, "He whom you ignorantly worship, Him I declare unto you." The Indians, as a class, are ignorant of the essentials of Roman Catholic doctrine, and to stress them in rebutting their

\*The origin of these Indians is quite uncertain. They originally occupied Mexican territory and may have come from that part of North America. In the government records they are invariably classed as Mission Indians or take the name of their reservations, so that original tribal names have been lost.

†The diaries of David Zeisberger, as translated by Drs. A. B. Hulbert and W. N. Schwarze, show similar traditions and conditions among the Eastern Indians of the eighteenth century. White traders and a moral decline among the Indians themselves are given as the reasons for the increasing laxness which this famous missionary found in his day.

errors would be but to emphasize them unduly and unnecessarily. Furthermore, fighting the Roman Catholics is not preaching the Gospel, and where that Gospel is preached people will have small use for the superficialities which are characteristic of Roman Catholicism.

## SECTION 6.

### Methods of Work:

#### Encouragements and

#### Discouragements.

In dealing with the methods of work and, in fact, with the whole history of this field, the character of the Indian must be borne in mind. The Indians have ever been a rather proud race, unaccustomed to control. Their physical endurance is great, but in many other ways they sadly lack self-discipline. They resent anything like dictation—as indeed do many of different hue. The Indian must therefore be tactfully led, never driven or compelled. The missionary, therefore, in a peculiar sense has to work with individuals as well as with the congregation as such. The power of example and the force of personal interviews are more valuable than many other methods that might be employed.

The criticism is often made most unjustly against this mission that it does not grow. Work among the Indians can be measured only by quality—never by numbers.\* The race is scarcely growing at all. The population of the reservation in which we labor is small and progress can never be phenomenal. There can be, however, no doubt but that the work is worth while and that results are being accomplished which make for the up-building of the Kingdom of Heaven in every sense of the word. Though our missionaries did not have as hard a battle with the language question as those who go to foreign fields often have, yet the work partakes of most of the features of foreign mission work. It has also to express what we have come to realize is best in church life and activity anywhere at all. In the fullest sense of the word, the mission has had to measure up to the high opportunity of community service, and at the same time never falter in meeting the great responsibility of spiritual leadership.

Formalism had to be supplanted by a personal, experienced religion. Heathen customs had to be overcome through the creating of a Christian public sentiment against them. Hearts of stone had to be warmed with the love of Christ—and so warmed that

\*The history of every mission shows this. Zeisberger for instance, established thirteen Indian villages—a great feat in itself when the character of the Indian is considered—and yet not one of them survived. However none can doubt the quality of Zeisberger's work.

they would radiate that love to others through the medium of a changed life. Work like this drives the worker back upon the Fountain Head of all power. It forces the worker to use the methods of God, to let His life flow through every action, to let His Spirit actuate every moment.

These things are true and were recognized by Bro. Weinland but he recognized too, other divine truths or laws. He knew that the experiences of the daily life went largely toward the making up of anyone's religious ideas. He knew that if Christianity produced character that character would be, must be, manifested in better lives, better homes, better farms, better use of the results of labor. The century-old life of the Indian has never fitted him for acquiring the virtues which we prize—thrift, foresight and economy. The Indian has ever been wont to live for the present, even to squander the resources at hand, not knowing when others were to come. It has been no easy task to inculcate the virtues of a settled life and at the same time avoid the attendant vice of greed. In seeking this end the missionary, both from necessity and from wisdom, works with the Indians as a man among men. His fruit farm, as has been said, is an excellent piece of country-life demonstration. But Bro. Weinland went further than this. He secured a loan, and, selecting a reliable, progressive Indian, started him on the road to success by establishing an Indian fruit farm for him. The experiment was so successful that it was repeated, and now the Indians of this mission are fairly embarked on what are, for them, extensive fruit raising operations. This year over 100 acres are under cultivation. The fruit is of the best grade and brings good prices. The success of the whole project is showing itself in a more contented, better people. As we shall see subsequently, economic and spiritual prosperity went hand in hand, as they have before, wherever a people was able to relate its daily to its religious life.

Enough has been set down to show the broad scope of the methods in use. The scope should be broad. The magic lantern and the valuable health talks have been able, also, to bring a message to the Indian and to do good. Understanding this broad and statesmanlike basis for the work, the gradual working out of the results thus far attained, the slow but sure conquering of the besetting discouragements, is fascinating to watch.

One incident early in the work deserves some notice. It concerns the interpreter, Captain John, who, one Sunday, after the usual summary of the sermon had been given, went on and addressed the congregation further. Our missionary could see that a deep impression had been made and waited for explanations—since he knew that a direct question would be futile. On the next Sunday the explanation was given, and Bro. Weinland has

set down the exact words that were spoken as the interpreter addressed him, saying, "Last Sunday, I told my people that I intended to give myself to the Lord Jesus Christ and that I take Him to be my Saviour. It is our custom when taking a new step to tell all the people, so that if they have any objections to make they can do so. I do not know whether I can ever be baptized by your church or any church, for I have done bad things in the past. But whether I can ever be baptized or not, I take Jesus Christ to be my Saviour."

Grasping his hand, our missionary replied, "Captain John, that is the true, saving faith, and on the authority of God's Word I tell you you are accepted of Him."

After further instruction, Captain John was baptized and he continued a faithful follower of his Master in the face of open and covert persecution to the very end of his life. What a rebuke his attitude is to church members who trust in the externals of Christian practice, in the baptism, the communion, and the observance of the rites and customs of the church for their salvation.

Discouragements, or perhaps hindrances would be a better word, began to come, however, before the missionaries were settled at Potrero. As at their first place, so here, Roman Catholic opposition quickly developed. For the first time in many months, priests visited the people. The first trip of this nature was directed particularly against the school teacher, Miss Morris, who had been doing such excellent work, not alone in the day school, but through religious instruction given at the Sunday-school, which she had organized and turned over to Bro. Weinland. The priest first tried to intimidate her by commanding that her religious activity cease. Miss Morris was brave, however, and asked him whether, if she desisted, he would take up her work. Upon being told that the priest was kept too busy with his city parish, that he "had absolutely no time to attend to Indians," the brave teacher declared that she would continue to do as she saw fit in the matter and to this decision she remained firm, though threatened with the loss of her position.

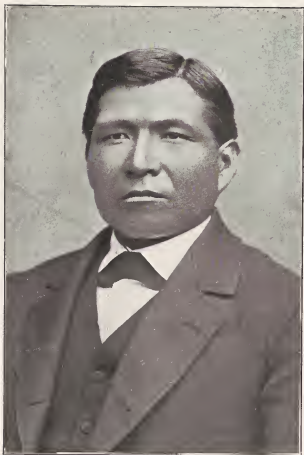
Failing in this attempt, the priest returned in a week, and began to spread tales about the plucky teacher who had met and withstood him. But here again he struck the wrong person in Captain John who, after listening some moments to the priest's words, broke out:

"See here, Father, you know my brother, Tom?"

"I knew you had a brother, but I can't say I remember him," replied the priest.

Captain John had his opening. Said he: "Tom was sick for a long time. For months he couldn't leave his bed. That little woman of the school house is lame, but not a day passed that she





CAPTAIN JOHN MORONGO.



did not come to Tom's house and bring him something to tempt his appetite or to comfort him in some way. She read to Tom from her Bible and she prayed with him—something none of you Catholics ever thought of doing. Don't you talk to me about that little woman being no good. We know better. My brother Tom died happy because of what she taught him and that's enough to show me that she and her religion are all right."

"John, these Indians are all Catholics, and you must keep them from that Sunday-school," the priest commanded in response.

"I must, must I?" retorted Captain John and shouldering his axe he turned on his heel and walked away, leaving the priest with the knowledge that again he had found the wrong person.

Space alone forbids giving in full what was perhaps the richest of all the attempts made by this priest of San Bernardino to cast discredit upon the Protestant work. Captain John came upon him quite unexpectedly, talking to a group of the Indians about the Protestant Bible. Cleverly the Indian led him up to a well prepared pitfall. The priest was discoursing with energy upon the purity of the Roman Catholic Bible in response to Captain John's questions. Suddenly the Indian queried, "Father, how long have you lived in San Bernardino?"

"Why, John, ever since it was anything of a town, pretty near thirty years. Why?"

"Well," said Captain John, "I've just been thinking I've lived there ever since I was a boy. I've met you many times during all these years and now you tell me that you've had the only true Word of God all these years, but you never told me before. You've never concerned yourself about my people here or anywhere else, but just as soon as the Protestants send a missionary to teach us and help us then you Catholics come and work against him. Father, that's too thin! We Indians have no education but we are not so stupid as to be blind to those who are our real friends."

The priest was indeed surprised to learn of the Protestant missionary's coming and besought the Indians as their best friend not to grant him any land. Back and forth went the conversation, Captain John ever leading the priest into more difficult situations until finally he arose discomfited to go, threatening to build a Roman Catholic church, to which the imperturbable Captain John replied,

"Good! Then we ought to learn something."

Although this opposition was a handicap, nevertheless, the loyalty of such Indians as Captain John was a distinct encouragement and it was not until 1898 that the threat of the priest to build a Catholic Church was really carried out. Catholic opposition by no means ceased, however. During 1890 they purchased forty acres near Banning on which they built an Indian Boarding

School. To scholars they offered free tuition, board and clothing. The priest in charge did everything he could to hinder Bro. Weinland's work. A spirit of antagonism was stirred up and as late as 1893 this was used to try to break up the happiness of Protestant families. One night, Bro. Weinland, looking up from reading the lesson saw that Captain John's stable was burning. Giving the alarm he summoned the whole congregation to the task of fighting the flames which was successfully accomplished, thanks to the quantity of water in a small creek that ran nearby. At another time an attempt was made to poison Captain John and the family, but the meat that had been drugged was thrown to the dogs. Later an Indian confessed that on two separate occasions he had lain in ambush with a loaded rifle for the purpose of murdering the brave Captain John who dared to be a Protestant.

Another time, when Captain John and our missionary were standing talking, an Indian stepped from behind some trees and fired at them, the bullet whizzing between them. Messages were sent to Bro. Weinland that "a great fire was to come which would burn up the church and his home." Bro. Weinland replied coolly, "Tell the person that sent you that I have my gun ready for him and for his fire." The fire never came.

Miss Morris also had to suffer for her stand in favor of Protestantism. Medicine men warned the people that children who went to her school would surely die. A government official came to inspect the school and threatened to close it. Attendance at school and services dropped for some time.

And so the persecution continued. The Roman Catholics claimed the tribal cemetery and though the Protestants could secure their own without trouble, to lose the place of ancestral burial was a severe blow to some and a severe test as well. Another step at about this time was to bring about a feud between two of the leading factions in the tribe.

But while these external troubles were demanding the attention of the missionaries, the actual condition of the Indians was such as warranted strong measures, and steady, unflinching work. The marriage customs had become very loose indeed, and, at first, this evil alone was attacked. Then, too, the amount of drunkenness was frightful. The laws against it was seemingly not enforced in the beginning, and the fire-water played its due part in undermining the weakened constitutions of the Indians, and therefore in causing the high death rate of the people.

The most troublesome thing was, however, the fiesta. This was a relic of the old Indian heathenism. Its occurrence was a matter of whim on the part of the Indians. It might come once a year or once a week as fancy dictated. There are three kinds of fiestas.

The one kind, particularly, is an outgrowth of old religious rites. It lasts one week and consists of many old heathen ceremonies such as feather dancing, singing old songs, and the narration of the tribal traditions. Perhaps the worst feature from the economic standpoint is the part the dead play in this rite. Wooden images of the dead are made and clothed in the best garments. Image and clothes are then burned while the poverty stricken living go nearly naked. This kind of fiesta seems to be dying out, however, largely under the influence of modern conditions.

A second kind of fiesta was introduced by the Roman Catholics who sought to use the old custom in a new way and direct it toward the celebration of the days of different saints. The celebration, as our missionary and his wife found it, was anything but saintly in character.

The third kind of fiesta is the most common. In one year, thirteen, each of one week's duration, were held. Mexican horse-racing features. There is plenty of gambling and, of course, plenty of liquor. Such celebrations are one of the causes for the poverty of the Indians although as we shall see in the next section, conditions are improving.

## SECTION 7.

### Gradual Progress.

Gradually the troubles confronting the work began to disappear and although the difficulties are by no means over, in looking back over the years the record of gradual progress is clearly to be discerned.

In the first place, after much careful labor, coupled with the powerful legislation of the government, the looseness in the marriage relationship which existed so largely at first is now eradicated. Today practically all the Indian couples living together are legally married.

Another big advance has been made in regard to the use of intoxicating liquors. Just when things looked at their worst a change for the better came and, in January, 1892, twenty Indians signed the pledge. As the years passed by and the government sent more and better agents into the field the work of the missionaries was supplemented. They did indeed work hard. Many plans were tried to counteract the temptations to drunkenness—especially at fiesta times. Several social events were given at the Potrero parsonage and the plan of having picnics was adopted. These proved quite popular, as time went on, and held the people together splendidly. Today drunkenness, which was once common among the Indians, is practically unknown and there is a healthy spirit against the fiestas on the part of the Christian Indians.

As matters adjusted themselves, Bro. Weinland made efforts to secure additional members on the force, desiring especially some one to assist in caring for the sick and visiting them and in the Sunday-school. At various times two ladies responded, Miss Mary Marsch, of Hopedale, and Miss Hesse, of Bethlehem. Neither stayed on the field very long for various reasons.

Progress was also made along health lines. The annual reports make mention of this quite often and in 1899 the rather significant statement occurs, "An epidemic of grippe visited the people this Spring but there were no fatal cases, showing that the Indians' power to resist disease is increasing with their generally improved condition." Not all of this improvement can be attributed to the mission's influence as such. The government did a great thing in 1895 when it created the office of Field Matron. The woman who held this office was to give the Indians counsel and encouragement. She was to instruct the women in the care of the house and general cleanliness, in the preparation and serving of meals, in sewing and laundry work and in house beautification both inside and out. Her work also included instruction in the care of the sick and a supervision over the recreation. It was feared at first that this new office might conflict with the work of the missionary's wife but this has not been the case at any of our stations and in some years the missionary's wife has served as matron.

It is interesting to note how the progress made by the Indians appealed to outsiders who had never seen them and Bishop Leibert, in the account of his official visit to California in 1898, says, "Degrees of advancement in the civilized state were plainly perceptible. The older men and women, though wearing poor and scant clothing, deported themselves with that composure and dignity of manner that is characteristic of the American aborigines. The middle-aged bear all the marks of contact with the world of business and the pursuits of culture and refinement. The young people in appearance and conversation reveal the effect of the town and show the stamp of the school." In fact more and more of the young people are going to the schools, especially the Sherman Institute, and Bro. Weinland has been permitted to follow them up in monthly visits so as to keep in some sort of touch with them.

In the early years, after the establishment of the first mission, our missionary accepted the various commissions from the Women's National Indian Association and rode hither and thither through the two counties, preaching when possible, reading and praying with individual Indians often, showing magic lantern pictures here and there—once displaying Pilgrim's Progress in a Roman Catholic chapel—and in every way seeking what openings for work might be found.

The lantern, mentioned above, has proven a valuable adjunct to the mission. Our missionary had made repeated appeals for one in vain. Some friends of Mrs. Weinland's sending her a generous present, though she and her children happened to be in need at the time, she sacrificed herself and turned the money over for the purchase of the lantern. Subsequently friends furnished the slides that were needed. This travelling work of Bro. Weinland's was in the end responsible for the establishment of the other stations which we now have in Southern California and which will be taken up in a subsequent section.

For the rest, it can suffice to say that the work has gone on about as usual and about as is to be expected. The chief events of the last year, concerning the land and the water, fall under headings to be treated separately.

The customary Moravian services, adapted for the needs of the place, are now used, and the Easter service, held in the grandeur of Spring, in a land that is ever green, adds to the beauty of that service which is distinctive of Moravians the world over. At one station, Martinez, there is a trombone choir of no little merit, the result of much hard work on the part of Bro. Delbo. Another most encouraging mark of progress is to be found in the fact that for some years the Indians have been contributing not only to their own support but to missions as well, their gifts for the three stations often reaching about \$100 per year and sometimes more.

## SECTION 8.

### **New Stations.**

From 1895 on to the present time the work in Southern California has, as we have stated, been perfectly normal in its procedure and advancement. By this time, the country was thoroughly alive to the needs of the American Indian—in so far as it is ever alive to such a question. A definite policy was forming. There was co-operation between church and government. Of late years, the work has been furthered greatly by the formation of an Indian Committee of the Home Missions Council which speaks for a united Protestantism on all questions affecting the churches equally. Our work is but a part of what is now an accepted field of important home missionary endeavor. It remains, therefore, only to sketch the establishment of the new stations, and to deal with the two great problems of all work in this region—water and land.

Not long after the mission at Potrero was firmly established, Bro. Weinland, who continued to do circuit work, was visited by a delegation of Indians from the Desert, as it is called, who requested that he come and preach the glad tidings to them. They

said they had heard of him and wished for a missionary also. Captain John Morongo consented to accompany our missionary on this trip and although the first visit had to be abandoned on account of a sand-storm, perseverance succeeded, and these Indians were soon one of Bro. Weinland's outlying charges. Captain John, ever faithful, always acted as interpreter at these services.

In many respects, the work at Martinez was not one that would naturally have been selected as an opening. The low valley in which it is situated is a part of the Colorado desert, and, although the reservation is supposed to be located on an oasis, the heat is intense and the water problem acute. The station is 135 feet below sea level (although there are places in the valley 200 feet further down), and in summer the heat is intense, often measuring 135 degrees in the shade. The ground is loose, light and sandy and where not disturbed bakes into a hard crust that is cracked in curious and sometimes artistic lines. The only growth around the territory is sage brush, reeds and the mesquite, "a trunkless tree, whose sprawling limbs branch out directly from the root, creating a tent-like shelter and furnishing both food and fuel."

In 1895 the Martinez Indians extended an invitation to any resident missionary who could be furnished them by the board and they agreed to set apart for his use the usual five acres of land. Mrs. Quinton, President of the Women's National Indian Association, urged this field upon our Church. She remarked that it was a characteristically Moravian sphere of activity. It was. We have ever gone to the neglected, the outcasts, the less fit to fight the battle of life, the hard posts in the world and left to others places that might have proven more attractive. Ours seems ever to have been the call to take up situations that demand Christ's own courage, faith and peace.

As the matter was adjusted, the Women's National Indian Association took upon itself the support of the work for one year, and gave \$600 for the erection of a mission cottage. The \$600 needed for the chapel came from the late J. T. Morton, of London. Bro. D. J. Woosley was appointed to this charge on May 23rd, 1896, and reached Martinez with his wife in early September.

The problem of locating the mission illustrates admirably some of the land tangles which have arisen. The reservation is a long, narrow tract of land extending some ten miles down the valley, but no one could be found who knew just what was Indian land and what was not. At the meeting held to present the matter and decide it formally, the Indians with much ceremony decided to grant the use of ten acres. The agent who was present urged the missionaries to locate wherever they thought best. Inquiring among the Indians, they found one who had helped with a survey

some years previously. He reported that the section corners had been marked by stones and that it was always impossible to tell the section stones from any others. Under the circumstances, the missionaries decided to throw in their lot with the government and they selected land near to the school house. Later developments showed the wisdom of this move, for further accurate surveys disclosed the fact that not only the mission but the school house as well, was beyond the reservation limits. In order to correct the previous mistake the government officials carried a special bill through Congress, exchanging land with the State of California. This transfer also included the land occupied by our mission and we were saved further trouble.

The great essential of life at Martinez is the supply of water and, as shall be set down in the next section, this was finally secured. It would have been folly to bring the Water of Life to those who were dying from want of the water of physical life. With its advent, things began slowly to improve. The Indians are beginning to leave the hut stage behind them. The soil is rather fertile when properly watered and they have profitable truck patches. The work at Martinez has grown and it now has more members than the oldest congregation at Potrero. Considering the circumstances and history of the people, generous contributions are made to the work of the congregation and denomination each year.

During these forward moves, and all the work entailed by them, the other work was never forgotten. Although the original plan to locate our mission at Coahuilla failed, the work there was kept up and other reservations were visited as well, among them Saboba, Agua Caliente, Rincon, La Jolla, Pechanga and Capitan Grande. This work necessitated long trips over steep trails, sandy wastes or hard roads and they were made at the expense of the missionary personally—a drain that his meagre salary could ill afford. These trips also meant leaving his family for days at a time and no woman lacking Mrs. Weinland's courage, consecration and loyalty would have endured it for very long. Of course, there was no need to fear the Indians, who learned that the single purpose of the missionaries was to help them. As a distinctive part of the work among the women, Mrs. Weinland organized some of the younger ones into a circle of the King's Daughters and taught sewing classes.

Bro. Edward Helmich, at this time, while waiting at San Francisco for the steamer that was to take him to Alaska, was taken sick with pneumonia and being thus barred from service in the frozen north, elected to assist Bro. Weinland for a while. The plan was to develop another of the preaching places into a separate station. Curiously enough, the Indians that had originally

refused to welcome Christian workers were now ready to receive a Protestant missionary and Bro. Helmich was sent to Coahuilla. The awful tactlessness of a brother clergyman of another denomination, with whom he stayed at San Jacinto, soon made Bro. Helmich fear for his life and in response to his telegraphic request he was recalled.

But, in spite of this temporary check, the work went forward. The Woosleys, not being able to endure the intense heat of Martinez, were placed in charge of three stations, Rincon, La Jolla and Pechanga, where they have since labored with marked faithfulness and enthusiasm, despite manifold discouragements. Bro. and Sr. Staveley took up the work they laid down. When they left, Bro. A. C. Delbo and his wife entered upon it with zeal and loyalty. It is absolutely necessary that the missionaries at Martinez have a yearly furlough, and indeed many of the Indians leave during the great heat, finding work in the vineyards, orchards and farms further north and in sheep shearing.

The newest work at Rincon and La Jolla is the hardest and in some respects the most discouraging, so far as actual numerical results go. The former station is isolated among the mountains, 18 miles from the railroad at Escondido where the missionary now lives since our 160 acre farm has been sold. The chapel is a rather primitive affair of wood built by the missionary with the aid of a few Indians. Economically the Indians at these two stations are better off than those at Martinez, though not equal to those at Potrero. Their homes are better and on some of the high levels they have good crops of oats and barley. La Jolla is 1800 feet above Rincon. The road winds about canyons and at times is extremely rough. Wash-outs at the side threaten disaster, should a false step be made. The missionary is always welcomed in this field and, when last reported, the denominational lines have not been as tightly drawn as they are elsewhere in the work. It is a field that calls for the most patient and persistent work, but in due season we shall reap if we faint not.

No new stations have been opened since Bro. Woosley took charge of these three. The attitude of the Roman Catholic Church is one of the bars to further progress. It is one of consistent, though seldom open, opposition. There was a splendid opening at Yuma, in Arizona, at one time, but the funds and the man to equip the work could not be found and it was turned over to another church.

The work must now be intensive in character, and there is plenty of opportunity for such work. These Indians are the only ones that have never fought with the government, and as a reward they have been most unjustly treated. Some of the tribes who have struggled for freedom have become immensely wealthy by means



of the treaties made which have given them lands, annuities and opportunities for progress. The only treaty ever made with the Mission Indians was not ratified by Congress though these people signed it in good faith and can not understand why it is worthless. When Mrs. Jackson's novel aroused the best people of the nation, the Mission Indians had been driven from fertile lands and prosperous villages and were safe only on such land as was too poor for the greed of the white man to covet and steal. The newest work—work that has already been taken up—must therefore be of that intensive nature which will enable the Indian to reach the goal of self-respecting citizenship. It is to this end that Bro. Weinland, after studying the soil and climate, decided to begin the raising of deciduous fruits—there being too much frost for oranges and lemons. It was not enough to tell the Indians what to do—they must be led to it by the power of suggestion and example. This has been used effectively. One after another of the Indians began planting, and to-day, as stated before, most of them have orchards of their own and are in a fair way to become independent. With this has come the better living and better housing. The homes are tasty and in them not only are sewing machines almost always to be found but even pianos and organs are not wanting. The food is the equal of that served in any rural community. The horses are good—even the carriages being of better make than the missionary can afford. Perhaps the automobile will some day come to these people!

This work is emphasized because it seems to me to be essential.

Our advance now is not to be made so much by reaching out for new stations, well nigh inaccessible from our present work, as it is to express increasingly the Kingdom of God to these folk who should be its citizens. In other words, the changing emphasis of home missions is being felt on this field as in others further east and the challenge of the Kingdom to new tasks and duties in the accomplishment of old purposes must not be, is not being, overlooked.

## SECTION 9.

### **Water Supply.**

Enough has been written to show that in such a climate as that of Southern California the water supply is one of the most important considerations. Our work is rural and the word calls up pleasant pictures to our minds of the fields of waving grain, of the cattle standing in cool streams under the shade of weeping willows. This is not the picture in Southern California. Every drop of water is precious. A consideration of this problem at our two more important stations will show what a large share of effort and thought it demands.

A small stream flows through one corner of the Potrero Reservation—when it isn't dried up. The territory is watered from springs that rise in one of the larger canyons. They form a brook that is diverted into two rivulets, each of which is tapped by a number of irrigating channels that carry the water around the roots of trees, through fields, into cisterns. For places more distant from the stream(!) stone ditches are used. It is one of the unvalled ditches that crosses part of our mission land. During the rainy season the waters flow pleasantly along in the channel and give to the station, so visitors say, a beautiful aspect. But, when the sun rises again high in the heavens, when the heat grows with the hours, and the sands radiate it again, the watercourse is dry and dry it remains, except for ten hours every three or four weeks. An official closely watches the amount of water each person has and sees to it that all share equally. When the day for the water comes, it means work day and night if the crop is to be a success. Only thus is the drought kept at bay; only thus can these Indians become economically independent.

The situation at Martinez was still more acute. Recently, so travelers report, there was not a drop of rain there for three years. In prehistoric times the Colorado desert had been covered by an arm of the gulf of California. The silt carried down into the gulf by the Colorado river gradually built up a barrier extending from Yuma to the mountains near the gulf, which effectually cut off the arm of the gulf and formed an inland sea much larger than the present Salton Sea, which has been causing so much trouble and expense. In the course of the centuries this sea evaporated, leaving rich moist land which the Indians cultivated. Years passed again and the land lost its moisture and richness, and when our mission was established it was hard, dry and sandy. The Indians, however, remembered the days of old and begged for water, saying that with it they could "raise everything." Bro. Woosley began experimenting with engine, pump and surface wells but with poor success. Being convinced that the desert, formed an artesian belt, petitions were sent to the Indian Office, through the Women's National Indian Association, asking that the Government give the Indians wells. After some considerable effort in which someone tried to hinder the effort, success seemed certain. A bill was passed appropriating \$2500 for the purpose of putting down a test well. Alas, the ways of the government are sometimes past finding out. Whether from carelessness, politics, graft, or what, no one knows, but the contract as awarded simply called for the putting down of a pipe to the depth of 500 feet. It said nothing about getting water out of the pipe. Several strata of water were passed before the 500 foot level had been reached. Then an additional \$500 was asked for and received





THE NEW CHURCH AT MARTINEZ

to go another 100 feet further. When this level was reached, in some way yet to be explained the bucket stuck at the bottom of the twelve inch casing, where it remains until this day, and a report was sent to Washington that no water was available. As a matter of fact, a small stream has ever since flowed from the mouth of that pipe and it is used for irrigating a small garden.

A reported failure is hard to overcome when it is added to the weight of government red tape, but our missionary did not give up the fight. A correct statement of the case was sent to the Indian Office. Washington was bombarded with petitions. Then Bro. Woosley traded the mission engine to a well driller, the contract reading "no water, no trade." A good flow was obtained at about 250 feet, whereupon another petition was sent to Washington asking that the Indians be given similar wells. At this time the Irrigation Department of the Indian Office had just been organized. Its chief, Mr. W. H. Code, came in person to investigate and seeing the situation said, "Gentlemen, you have proven the correctness of your contention and I will recommend that the money be appropriated to give the Indians similar wells." That was the beginning of new life for the Desert Indians as no less than 25 wells have been put down for them in different parts of the desert.

The water supply is therefore, if not plentiful, at least assured. To the basket and drawn work of the women, and the sheep shearing at four or five cents a head, by some of the men, can now be added the rather more permanent and certain occupation of farming. Success in this endeavor amounts almost to a guarantee of success for our missions. The securing of an adequate water supply has been one of the most important achievements of our missionaries. Without that, much of their other work would have been in vain.

## SECTION 10.

### **The Mission Lands.**

The question of Indian mission lands has been at the root of all the trouble that has ever occurred between the Mission Indians and the government. It has been in the process of being settled for more than a generation. According to the recommendation of the Smiley Commission, certain lands were patented to certain tribes and each adult was allowed the use of a certain number of acres. This common ownership of the land has for some time proven unsatisfactory and the plan now is to allot the reservation lands among the members of the tribe, the Indians to receive trust patents, which in twenty-five years are to be exchanged for patents in fee simple. A multiplicity of laws has hampered the action of the Office of Indian Affairs in this work,

and hence something that could have been accomplished two or more years ago, is still hanging fire while votes are being taken and surveys made. In the mean time, the Indians sometimes fail to understand what it is all about, some of the agents are not the most tactful and in 1912 our own mission superintendent had an uncomfortable time with one government official, who however, although he tried to effect Bro. Weinland's removal, did very little damage in the end and soon found it convenient and prudent to resign.

The situation is one that concerns the whole future of our mission work. Both at Potrero and Martinez, our two largest stations, our mission property stands on five acres of which we have the *use* for mission purposes but to which we have no title. In the case of the former station, a disagreement in regard to conflicting surveys exists and the effort is being made to secure a patent for these lands before the reservation is given to the Indians in severalty. To understand the exact situation in which our workers find themselves, and to appreciate intelligently any future action that may come we must have in mind a review of the laws and procedure relative to Indian mission lands.

The first act which is applicable reads—"If any religious society or other organization is now occupying any of the public lands to which this act is applicable, for religious or educational purposes, among the Indians, the Secretary of the Interior is hereby authorized to confirm such occupation of such society or organization in quantity not exceeding 160 acres in any one tract, so long as said tract shall be occupied, on such terms as he shall deem just. But nothing herein contained shall change or alter any claim of such society for religious or educational work heretofore granted by law." (Act of Feb. 8, 1887, section 5).

About 1890 the Secretary of the Interior asked if he would be permitted to set apart land which had not been so occupied in 1887. The Attorney General said, in substance, that although there was no law for setting apart these tracts, the Secretary might, under his general supervision power, permit missionary societies to use not more than 160 acres, "*with the consent of the Indians,*" on such terms as he might determine.

The Act of March 3rd, 1909, read as follows: "The Secretary of the Interior is hereby authorized and directed to issue patent in fee simple to the duly authorized missionary board or other proper authority in any religious organization engaged in mission or school work on any Indian reservation, for such lands thereon as have been heretofore set apart to and are now being used and occupied by such organizations for mission or school purposes."

Under such provisions the Indian Office has been acting during these years, and various mission sites have been set apart and

others patented for the use of various denominations.

It should be noted that when Indian lands are opened for settlement, the provision is usually stated in the bill, that agents may reserve such lands for government, school or mission purposes as are required. These lands are not then subject to settlement by whites or others.

The usual method of procedure is that communications be addressed to the Commissioner of Indian Affairs. These matters are referred to the Land Division of the Indian Office, and a clerk in that division is set apart to handle all land cases in detail. At the present writing, a woman, Miss Peters, has that position. Patents are issued upon the recommendation of the Secretary of the Interior by the United States Land Office, and when action is taken, and the papers are prepared by that department of the government, they are transmitted through the Indian Office to the mission or the board making application.

Under the circumstances, it would seem that our denomination had a clear right to the ground of which we now have the use. Indeed the "strong probabilities of right" do lie on our side, as the Commissioner has acknowledged. There are, however, two surveys and we have still to count upon the secret opposition of Rome—for it is largely the result of intrigue that, in the midst of the anxiety over the settling of the land question for our charges, the very existence of the mission seems to be threatened provided things cannot be adjusted.\*

## SECTION 11.

### Conclusion.

Once the land question is adjusted, the chances are that the troubles of our mission from the governmental standpoint will be over. The people now, practically without exception, understand English. When the Indian is taken out of politics, when agents are appointed because of merit and for no other reason, when the heritage of low moral tone, left from the formerly abandoned Roman Catholic work, is overcome, the Indian will be on the high way to the goal which we all expect to reach—Christian citizenship. There is need to take an interest in everything that is for the temporal and spiritual welfare of this wronged people. There is need to make the Indian see in Jesus what we see in Him—the Saviour of this present life as well as for the life to come.

It is significant that wherever Christian missionaries have gone to reside among the Indians and have taken them the gospel mes-

\*After the foregoing section was placed in the printers' hands the Provincial Elders' Conference received the patent rights or title to the mission lands which we occupy. The future of the mission so far as its territory is concerned is therefore assured. See Moravian for Sept. 30th, 1914, p. 616.

sage they have won their allegiance and have found opportunities for service. The Indian is responsive to Christian teaching and the fact that there are 50,000 pagan Indians in this country to-day does not refute the statement; rather it shows how little the American people are doing for their Red Brethren whom their forefathers wronged. Evangelization of the Indians is not a dead issue; it is a live one. These things must never be forgotten amid the hurry and confusion of attending to the Indians' other rights. These rights should be safeguarded, health should be preserved, there should be adequate facilities, where a competent teacher can lead and not drive them. The question of chief importance to the Indian of to-day, in every way, is the problem of building up a life trained in the essentials of faith and in the development of character.

In 1907 the Moravian Historical Society erected a monument on the site of the old Indian Mission station Wechquetank. Westward, ever westward, fewer and fewer, our Indians move on, faithful despite persecution and misfortune. Early in the last decade the last remnant of our nigh two-century-old work among the Red Men was given up. There remain but the stations in California. As Bishop Levering sketched these facts in his address at the dedication of that monument he voiced a challenge "Will Moravians let these die too?" The voice from Wechquetank was heard and answered by the Christian Endeavor Societies of the old First District of our Church. Renewing their consecration and their pledges, they assumed again, and have ever since, the salary of the superintendent of that mission. It was largely this interest and splendid enthusiasm on the part of our young people that saved the California Mission from being turned over to another Board when retrenchments were started by the General Synod of 1909. The accomplishment of this task, year after year, by the twenty Senior and the less than twenty Junior Societies of the District is a source of wonder and inspiration to many outside of our own Church.

There, in California, lies the expression of all that our Church used to be for the American Indian. There lies our present responsibility over against a race that we first made our own charge. There lies the record of a quarter of a century of hard, earnest work, work that has brought results in the face of many discouragements and dangers. There lie opportunities for still further extending the sphere of our influence. The heritage of the past, the heroism of the present, the hope of the future demand that we stand by this mission with the sacrifices of prayer, of lives, of money.

2775





